THE

North-China Herald.

VOL. IV., N°. 201. SHANGHAI, SATURDAY, JUNE 3, 1854. PRICE, S^{T}. D^{RS}. 15 ℔ ANNUM.

NOTICES OF FIRMS.

NOTICE.

MR. CHARLES H. HEAD, is authorized to sign our name by Procuration.

SILLAR, BROTHERS.

Shanghae, 27th May, 1854.

NOTICE.

MR. SHUMSUDEN RUHAMUDEN MOOCKREE, is authorized to sign our name by procuration.

AMEERODEEN JAFFERBHOY & Co.

Shanghae, 26th May, 1854.

NOTICE.

MR. JAMES McKENZIE, is admitted a partner in our firm from this day forward under the style of

P. F. RICHARDS & Co.

Shanghae, 1st May, 1854.

NOTICE.

WE hereby give notice that the business hitherto conducted by us in *Canton*, will from this date be carried on here.

Mr. JAMES LAWRENCE MAN and Mr. WILLIAM GUNSTON HOWELL, are severally authorized to sign our Name.

GEORGE BARNET & Co.

Shanghai, 31st March, 1854.

NOTICE.

THE interest and responsibility of Mr. J. MACKRILL SMITH, in our Firm ceased on the 31st ultimo.

SMITH, KING & Co.

Shanghae, January 4th, 1854.

NOTICE.

MR. GEO. GRISWOLD GRAY, is authorized to sign our Name by Procuration.

RUSSELL & Co.

Shanghae, January 1st, 1854.

NOTICE.

THE Business conducted by the undersigned will in future be carried on under the style of JAS. BOWMAN & Co.

JAS. BOWMAN.

Shanghai, 1st July, 1853.

NOTICE.

MR. GEORGE HENRY LAMSON retires from our firm at *Canton* and *Shanghae* on this date, and Mr. OLIVER EVERETT ROBERTS has resumed his interest and responsibility therein.

WETMORE & Co.

Canton, 20th April, 1854.

NOTICE.

THE Interest and Responsibility of the late Mr. WILLIAM HENRY WARDLEY in our Firm, terminated on the 29*th of September last.*

W. H. WARDLEY & Co.

Canton, 12th November, 1853.

WITH reference to the above Advertisement, the business of the House will be conducted as before by Mr. D. JOHNSON, under the same Name, which Mr. F. B. JOHNSON is authorized to sign.

Mr. JAMES BOWMAN will sign for us in *Shanghae* by Procuration.

W. H. WARDLEY & Co.

Canton, 12th November, 1853.

NOTICE

IS hereby given, that the Copartnership heretofore subsisting between YORICK JONES MURROW and JAMES STEPHENSON under the Style or Firm of MURROW, STEPHENSON & Co., has been this day dissolved. The undersigned, assuming the responsibility of the said Firm, will in future conduct the business on his own account and in his own name,

Y. J. MURROW.

Hongkong, 2d January, 1854.

INSURANCES.

MARINE ASSURANCE.

THE undersigned are prepared to accept risks on behalf of the following OFFICES to the amounts indicated opposite each and payable in HONGKONG, CANTON, CALCUTTA, BOMBAY, and LONDON.

	See Risk. Drs.	*Harbour Risk.* Drs.
Canton Insurance Office,	100,000	200,000
Triton Insurance Company,	70,000	100,000
Bombay Insurance Society,	40,000	50,000
Bengal Insurance Society,	40,000	12,000
Reliance Marine Insurance Office,	25,000	..

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st July, 1851.

ALLIANCE FIRE ASSURANCE COMPANY OF LONDON.

THE undersigned having been appointed AGENTS in CHINA for the above COMPANY, are prepared to accept ASSURANCE at SHANGHAE, as under:—

1st. On Buildings of Brick or Stone, covered with Tiles, Slates, Metal, or other Incombustible Material, when such Buildings are isolated from all others.—*Rate of Premium, ½ per cent per Annum.*

And on their Contents, *at the Rate of 1 per cent per Annum.*

ASSURANCES for 6 Months ¾, and for 3 Months ½, *of the Annual Rate will be charged.*

ASSURANCES, for the present, will be accepted to the extent of £7,000 only on one Risk.

A Building and its Contents taken together form one Risk. Thus the above Sum may be underwritten either on a Building alone, or the Contents alone; or, part on the Building, and part on the Contents.

No ASSURANCE is to be considered in force until the Premium be paid.

Amongst other advantages of the COMPANY, the ASSURED will be entitled to participated in the Profits after Five successive payments.

Parties applying for ASSURANCES will please send in full particulars of the Risk to be taken; any Deviation from which without the Consent of the COMPANY, will vitiate the POLICY.

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st August, 1850.

INSURANCES.

CHINA MUTUAL INSURANCE COMPANY OF BOSTON, U.S.A.

THE undersigned have been appointed AGENTS in CHINA for the above COMPANY, and are prepared to accept MARINE RISKS to the extent of $100,000 in any one Ship. Losses payable in *China, Calcutta, Bombay, London,* and *U. S. America.*

RUSSELL & Co.

Shanghae, 13th March, 1854.

SUN MUTUAL INSURANCE COMPANY OF NEW YORK.

CASH CAPITAL $1,000,000.

THE undersigned have been appointed AGENTS in CHINA for the above Office, and are prepared to take MARINE RISKS to the extent of $100,000 in each Ship, made payable in *China, Bombay, Calcutta, London,* and *New York.*

RUSSELL & Co.

Shanghae, August 24th, 1853.

NOTICE.

THE undersigned have been appointed AGENTS at *Shanghae* for the NEW YORK MUTUAL INSURANCE COMPANY and are now prepared to accept MARINE RISKS payable in *China, London,* or *New York.*

BULL, NYE & Co.

Shanghae, September 18th, 1853.

HONGKONG MARINE INSURANCE COMPANY.

THE undersigned are prepared to grant POLICIES on behalf of the HONGKONG INSURANCE COMPANY, payable in *Shanghae, Hongkong, Canton, Singapore, Calcutta, Madras, Bombay* and *London.*

LINDSAY & Co.

Shanghae, 1852.

GLOBE INSURANCE,
CORNHILL AND PALL-MALL, LONDON.
ESTABLISHED 1803.
EMPOWERED BY SPECIAL ACTS OF PARLIAMENT.

Directors.

JAMES W. FRESHFIELD, Esq., M.P., F.R.S., *Chairman.*
FOWLER NEWSAM, Esq., *Deputy-Chairman.*
GEORGE CARR GLYN, Esq., M.P., *Treasurer.*
HENRY ALEXANDER, Esq.
JOHN S. BROWNRIGG, Esq.
BOYCE COMBE, Esq.
THOMAS M. COMBE, Esq.
WILLIAM DENT, Esq.
EDWARD GOLDSMID, Esq.
Sir I. L. GOLDSMID, Bart F.R.S.
ROBERT HAWTHORN, Esq.
JOHN HODGSON, Esq.
RICHARD LAMBERT JONES, Esq.
ROBERT LOCKE, Esq.
BOYD MILLER, Esq.
SHEFFIELD NEAVE, Esq.
WILLIAM PHILLIMORE, Esq.
W. H. C. PLOWDEN, Esq., M.P.
ROBERT SAUNDERS Esq.
Sir WALTER STIRLING, Bart.
WILLIAM THOMPSON, Esq., Ald., M.P.
WILLIAM TITE, Esq. F.R.S.
HENRY J. WHEELER, Esq.
JOSIAH WILSON, Esq.
BENJAMIN G. WINDUS, Esq.
WILLIAM NEWMARCH, *Secretary.*

FOR

FIRE AND LIFE INSURANCE, AND ANNUITIES,
AND FOR THE PURCHASE OF REVERSIONS AND LIFE CONTINGENCIES.

CAPITAL:—*ONE MILLION Sterling.*

The Whole Paid-Up and Invested: and entirely Independent of the amount of Premiums received.

CHINA AGENCY FOR FIRE INSURANCE.

THE undersigned having been appointed Agents in China for FIRE INSURANCE, are prepared to accept RISKS at *Shanghae.*

Particulars of Rates &c., will be given on application to

DIROM, GRAY & Co.
Agents at Shanghae.

ASIATIC MARINE INSURANCE OFFICE.

THE undersigned are prepared to grant POLICIES on behalf of the above Office, payable in *London, Bombay, Calcutta, Singapore,* and *Hongkong.*

SMITH, KENNEDY & Co.,
Agents for Shanghae.

Shanghae, 12th June, 1851.

THE ROYAL INSURANCE COMPANY.

CAPITAL £2,000,000.

Trustees.

JOHN SHAW LEIGH, Esq.
R. B. B. H. BLUNDELL, Esq.

THE undersigned having been appointed Agents for the above Company, are prepared to grant Policies against Fire on the usual terms to the extent of £10,000 on any one Building or on Merchandize Stored in any one Building.

G. C. SCHWABE & Co.

Shanghae, 9th June, 1849.

THE LONDON & ORIENTAL STEAM TRANSIT INSURANCE OFFICE.

(Established 1843.)

THE undersigned are prepared to accept RISKS, (covered by protecting Policies at LLOYD'S and the various LONDON INSURANCE COMPANIES,) by the PENINSULAR & ORIENTAL STEAMERS between *Shanghai, Canton and Hongkong, Amoy,* the *Straits, Ceylon,* the *Presidencies of India, Suez,* and *England.*

The interest in the protecting Policies is assigned to the PENINSULAR & ORIENTAL STEAM NAVIGATION COMPANY, for the purpose of their becoming the Medium of Payment in the event of loss.

For RATES OF PREMIUM and other Information, apply to

R. S. WALKER, *Hongkong.*
M. FISCHER, *Canton.*
E. WARDEN, *Shanghai.*
T. MARSHALL, *Singapore.*
A. P. LOVELL, *Calcutta.*
ROBERT FRANCK, *Madras,* or
JOHN RITCHIE, *Bombay.*

JAMES HARTLEY & Co.

London, 24th December, 1851.

FOR SALE.

FOR SALE BY THE UNDERSIGNED.

A FEW barrels of LOCH FINE HERRINGS in splendid condition, just received from Glasgow ex *Geelong.*

JAMES HOOPER.

Shanghae, June 2d, 1854.

N.B.—Families, requiring small quantities can obtain same at $3 per hundred, by applying to the Comprador.

JUST PUBLISHED,

EXCHANGE of RUPEES and DOLLARS from 1*s.* 10*d.* to 2*s.* 2*d.* per Rupee, and from Rs. 220 *to Rs.* 300 per $100. The rate per Dollar being in pence and decimals.

In TABLES for Office use—and on thin paper for post.

Herald Office, 27th May, 1854.

FOR SALE.

A FEW copies of the following Children's Books just received—

Catechisms; Cyclopediæ; Story Books; Ditto in packages of six; Single Stories.

Also, Dictionary of Medicine.

Herald Office, 8th April, 1854.

FOR SALE.

A FEW Copies SHANGHAE ALMANAC for 1854,—$2 per Copy.

BOOKS OF THE TAE-PING-WANG DYNASTY,—$2 per Copy.

CHINESE COMMERCIAL GUIDE,—$2 per Copy.

A GRAMMAR OF THE SHANGHAE DIALECT,—$2 per Copy.

Herald Office, 1854.

FOR SALE.

AT THE GODOWNS OF THE UNDERSIGNED.

AN Invoice of very Superior WINDOW GLASS in assorted sizes from 32½-inches by 21½-inches to 46-inches by 32.

SMITH, KING & Co.

Shanghae, January 4th, 1854.

FOR SALE.

SUPERIOR PALE SHERRY, PORT, CLARET, SAUTERNE and MADEIRA, from HENRY TATHAM & Co., London. Also, a few Hogsheads of fine DRAUGHT PORTER, from WHITBREAD & Co.

SMITH, KING & Co.

Shanghae, January 4th, 1854.

FOR SALE.

A QUANTITY of best English Sheet LEAD. Apply to

SMITH, KING & Co.

Shanghae, January 4th, 1854.

FOR SALE.

SUPERIOR CLARET, CHAMPAGNE, PALE SHERRY, and PORT; from the Stock of Messrs. J. & C. WHITE & Co., of London. Apply to

G. C. SCHWABE & Co.

FOR SALE.

ANCHORS, and CHAIN CABLES. Apply to

G. C. SCHWABE & Co.

ON SALE

A Small Assortment of HYDRO-ELECTRIC CHAINS at

P. F. RICHARDS & Co.'s

Shanghae, 17th March, 1854.

JUST LANDED.

A SMALL (fresh) supply of KEATING'S COUGH LOZENGES,—a Certain Remedy for Disorders of the *Pulmonary Organs.* Being free from every deleterious ingredient, they may be taken at all times, *by the most delicate female and by the youngest child.*

P. F. RICHARDS & Co.

HOUSES.

FOR LEASE OR SALE.

THE HOUSE and GROUNDS, about Ten *mow,* lately occupied by WILLIAM HARGREAVES, Esq. Apply to

WM. THORBURN.

Shanghai, 27th January, 1854.

MISCELLANEOUS.

SEAMAN'S HOSPITAL.

THE above Institution is now ready for the reception of Patients both in the Public and Private Wards. Every attention has been directed to the ventilation of the building, the wards of which are seventeen feet high and afford accommodation for twelve beds with great comfort, or nearly double that number in case of necessity.

The charge at present will be one dollar per diem for sailors and one and a half for officers.

GEO. ROGERS HALL, M.D. } *Medical*
JOHN IVOR MURRAY, M.D. } *Attendants.*

Shanghai, 1st September, 1852.

F. KUPFERSCHMID,

From DOUGLAS LAPRAIK'S, *Hongkong,*

BEGS most respectfully to inform the Residents and Visitors to Shanghai, that he intends Establishing himself as *Watch and Clockmaker;*—their kind support in his behalf is solicited, and he trusts by prompt attention and a perfect knowledge of his business to ensure their approbation.

A Superior Assortment of *Clocks, Watches, Chains, Rings, Musical Boxes, Jewellery, &c.*

Repairing and Cleaning *Chronometers,* also rating. A variety constantly on hand.

Residence the late "Billiard Club House."

Shanghai, March 8th, 1854.

ROBERT PERT,
SAIL-MAKER.
AT THE MOUTH OF YANG-KING-PANG.
SHANGHAE.

N.B.—Flags of all descriptions made to order.

MISCELLANEOUS.

HOLLOWAY'S OINTMENT.

A MOST ASTONISHING CURE OF SCROFULOUS ULCERS,—A CASE CERTIFIED BY THE MAYOR OF BOSTON.

Copy of a Letter from J. Noble, Esq., Mayor of Boston, Lincolnshire, dated August 12th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—MRS. SARAH DIXON of Liquorpond Street, Boston, has this day deposed before me that for a considerable period she was severely afflicted with Scrofulous Sores and Ulcers in her arms, feet, legs, and other parts of her body: and although the first of medical advice was obtained, at the cost of a large sum of money, she obtained no abatement of suffering, but gradually grew worse.

Being recommended by a friend to try your Ointment, she procured a small pot, and a box of the Pills, and before that was all used, symptoms of amendment appeared. By persevering with the medicines for a short time longer, according to the directions, and strictly adhering to your rules as to diet, &c., she was perfectly cured, and now enjoys the best of health.—I remain, Dear Sir, yours truly, (Signed) J. NOBLE.

AN EXTRAORDINARY AND RAPID CURE OF ERYSIPELAS IN THE LEG, AFTER MEDICAL AID HAD FAILED.

Copy of a Letter from Mrs. Elizabeth Youtz, of the Post Office, Aldwick Bond, near Bognor, Sussex, dated January 12th, 1853.

To Professor HOLLOWAY,

SIR,—I suffered for a considerable period from a severe attack of Erysipelas, which at length settled in my leg, and resisted all medical treatment. My sufferings were very great, and quite despaired of any permanent amendment, when I was advised to have recourse to your Ointment and Pills. I did so without delay, and am happy to say the result was eminently successful, for they effected a radical cure of my leg and restored me to the enjoyment of health. I shall ever speak with the utmost confidence of your medicines, and have recommended them to others in this neighbourhood similarly afflicted, who derived equal benefit.—I am, Sir, your obliged and faithful Servant,

(Signed) ELIZABETH YEATES.

A DREADFULLY DISEASED ANCLE CURED AFTER BEING GIVEN UP BY THE FACULTY, AT MALTA AND PORTSMOUTH HOSPITALS.

The following important communication has been forwarded to Professor Holloway for publication, by Mr. B. Dixon, Chemist, King-st., Norwich.

Copy of a Letter from Captain Smith, of Great Yarmouth, dated January 19th, 1853.

To Mr. DIXON,

DEAR SIR,—I send you the particulars of a cure effected by Professor Holloway's invaluable medicines:—Mr. JOHN WALTON, late in Her Majesty's Service, in the British Fleet at Malta, had a very bad ulcerated ancle, and after having been in the Malta Hospital for six months, was sent to England as an invalid to Portsmouth Hospital, where he remained an inmate four months, there, as at Malta, refusing to have the limb amputated, he was turned out incurable. He then came to Yarmouth, and was under a medical gentleman for about three months, but his ancle became so much worse that all hope was lost. At this period, by my advice, he tried Holloway's Ointment and Pills, which by unremitted application, healed all the ulcers, and restored him to perfect health and strength.—I remain, Dear Sir, yours very truly, (Signed) JOHN SMITH.

Albert Hotel, Great Yarmouth.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs,	Chilblains,	Fistulas,	Sore-throats,
Bad Breasts,	Chapped hands,	Gout, Glandular	Skin-diseases,
Bunions,	Corns (Soft),	Swellings,	Scurvy,
Bite of Mosquitoes,	Cancers,	Lumbago,	Sore-heads,
Coco-bay,	Contracted Joints.	Piles, Rheumatism,	Tumours, Ulcers,
Chiego-foot,	Elephantiasis,	Scalds,	Wounds
Sand-Flies,	and Stiff	Sore Nipples,	Yaws,

N.B.—Directions for the guidance of patients in every disorder are affixed to each Pot.

☞ A file of the *North-China Herald,* can constantly be referred to at the Offices of Mr. HOLLOWAY.

MISCELLANEOUS.

THE CALCUTTA REVIEW,

ORDERS received for this QUARTERLY, which is published on the 1st January, April, July and October—*No. XLI.* published in September last, is the first of a new set of 20 VOLUMES.

Herald Office, 1st June, 1854.

P. F. RICHARDS & Co.,
SHIP CHANDLERS, STORE-KEEPERS & GENERAL COMMISSION AGENTS,
SHANGHAE,
ESTABLISHED IN 1844,
SHIPPING SUPPLIED WITH FRESH PROVISIONS.

HENRY SUTTON,
SAIL-MAKER:

BEGS respectfully to intimate to Commanders of Vessels resorting to this Port and at Woosung, that he has established himself here in the above line, having had long experience in Sail-making, he trusts that by attention to business he will merit a share of the Public patronage.

SAIL LOFT—on the premises of Mr. ROGERS, *Shipwright.*

EDWARD HALL,
BREAD AND BISCUIT BAKER;
AND GENERAL STORE KEEPER
SHANGHAE.

ALL KINDS OF FANCY BISCUITS MADE TO ORDER, SHIPPING SUPPLIED ON REASONABLE TERMS, BISCUITS REFIRED, &c., &c., &c.

H. FOGG & Co.,
SHIP CHANDLERS, STOREKEEPERS, GENERAL AGENTS, AND AUCTIONEERS.

N. B.—For Goods Sold by Auction, account Sales and proceeds rendered 3 *days from date of Sale.*

SHOULD sufficient inducement offer they will hold an AUCTION monthly, or as often as occasion demands.

PURIFY THE BLOOD.

MOFFAT'S LIFE PILLS
AND
PHŒNIX BITTERS,

FOR the cure of Scrofula and Mercurial Diseases, Fever and Ague, Bilious Fever, Liver Complaints, Dyspepsia, Piles, Rheumatism, Scurvy, and Ulcers, a Purely Vegetable Medicine, beware of Counterfeiters.

The best Family Medicine now before the public.

It has been computed, that during the last twenty years, *three millions of persons have annually been benefited by the use of these Medicines;* a fact which speaks volumes in favor of their curative properties—a single trial will place them beyond the reach of competition in the estimation of every patient. By their use the blood is restored to a pure and healthy state, freed from all impurities. The system is not reduced during their operation, but invigorated, and they require no restraint from business or pleasure. The afflicted have in *Moffat's Life Pills* and *Phœnix Bitters,* a remedy that will do for them all that medicine can possibly effect.

The genuine of these medicines are now put up with a fine steel engraved wrapper and labels, and copyright secured according to the laws of the United States.

Prepared by W. B. MOFFAT, M.D., *New York.*

For sale by H. FOGG & Co., *Shanghai.*

ATMOSPHERICAL CHANGES
AT SHANGHAI.

DURING THE MONTH ENDING 30th APRIL, 1854.

THE weather this month has been much finer than the average. The Barometer has maintained a higher mean standard by no less 0.285". The Thermometer has exactly corresponded with the mean in 1849, exceeding the mean of six years by only 00.5. The amount of rain fallen has been much below the average as 1.70 to 4.27 inches, while the number of rainy days has only been five against thirteen, the average.

TABLE
MEAN DAILY READINGS
OF
BAROMETER, ANEROID, THERMOMETER, ANEMOMETER, & OMBROMETER.

Day of Month.	*Day of Week.*	Barometer. In inches and decimals. 9 A.M.	3 P.M.	Aneroid. In inches and decimals. 9 A.M.	3 P.M.	Fahrenheit's Thermometer. In the shade. 9 A.M.	3 P.M.	*Mean*	*Min.*	Wind. Quarter. A.M.	P.M.	Rain. Last 24 hours. 9 A.M.
1	*s.*	30:19	30:09	30:00	29:85	57.0	65.0	61.0	43.0	S.	S.	0.00
2	S.	30:03	30:03	29:90	29:85	69.0	72.0	70.5	54.0	W.	S.	0.00
3	*m.*	30:07	30:04	29:86	29:84	64.0	63.0	63.5	59.0	E.	E.	0.00
4	*tu.*	30:18	30:18	30:09	30:00	58.0	58.0	58.0	54.0	E.	E.	0.00
5	*w.*	30:30	30:22	30:15	30:07	53.0	52.0	52.5	48.0	E.	E.	0.00
6	*th.*	29:95	29:93	29:75	29:91	52.0	52.0	52.0	50.0	E.	N.E.	1.00
7	*f.*	30:12	30:10	29:96	29:90	52.0	52.0	52.0	49.0	E.	E.	0.00
8	*s.*	30:05	30:02	29:85	29:81	52.0	55.0	53.5	48.0	S.S.E.	S.S.E.	0.00
9	S.	30:02	30:01	29:94	29:92	53.0	53.0	53.0	47.0	E.	E.	0.00
10	*m.*	30:01	30:00	29:91	29:90	54.0	53.0	53.5	50.0	E.	E.	0.00
11	*tu.*	30:28	30:29	30:12	30:12	53.0	55.0	54.0	50.0	N.E.	N.E.	0.01
12	*w.*	30:36	30:35	30:20	30:15	55.0	58.0	56.5	46.0	N.E.	E.	0.00
13	*th.*	30:37	30:28	30:20	30:16	52.0	58.0	55.0	50.0	S.E.	S.	0.00
14	*f.*	30:23	30:22	30:05	30:03	56.0	54.0	55.0	54.0	S.E.	S.E.	0.00
15	*s.*	30:20	30:14	30:09	29:97	55.0	51.0	54.5	50.0	S.E.	S.S.E.	0.20
16	S.	30:21	30:20	30:05	30:00	54.0	54.0	54.0	50.0	E.	N.E.	0.40
17	*m.*	30:26	30:23	30:08	30:05	55.0	59.0	57.0	46.0	N.E.	N.N.E.	0.00
18	*tu.*	30:15	30:10	29:98	29:92	57.0	69.0	63.0	53.0	N.N.E.	N.N.E.	0.00
19	*w.*	30:14	30:12	29:95	29:93	58.0	61.0	59.5	52.0	N.N.E.	N.N.E.	0.00
20	*th.*	30:24	30:24	30:08	30:03	58.0	62.0	60.0	54.0	N.E.	N.E.	0.00
21	*f.*	30:20	30:15	30:00	29:90	58.0	60.0	59.0	50.0	S.W.	S.S.W.	0.00
22	*s.*	30:08	30:06	29:85	29:80	66.0	70.0	68.0	52.0	S.W.	N.	0.00
23	S.	30:25	30:22	30:08	30:02	65.0	68.0	66.5	51.0	N.W.	N.	0.00
24	*m.*	30:35	30:34	30:15	30:14	63.0	64.0	63.5	53.0	N.	N.N.E.	0.00
25	*tu.*	30:34	30:32	30:14	30:14	60.0	65.0	62.5	52.0	E.N.E.	E.N.E.	0.00
26	*w.*	30:30	30:28	30:10	30:08	61.0	60.0	60.5	52.0	S.S.E.	S.E.	0.00
27	*th.*	30:13	30:08	29:93	29:85	60.0	67.0	63.5	50.0	S.	S.	0.00
28	*f.*	30:05	30:00	29:85	29:78	64.0	70.0	66.0	59.0	S.S.E.	S.S.E.	0.70
29	*s.*	30:08	30:10	29:88	29:92	70.0	70.0	70.0	60.0	S.E.	S.E.	0.00
30	S.	30:15	30:30	29:98	30:00	66.0	68.0	67.0	58.0	E.N.E.	E.N.E.	0.00
Mean,		—30:335—		—29:950—				59.45			Total,	1.70

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THE
North-China Herald.

SHANGHAI, SATURDAY, JUNE 3, 1854.

NOTICE.—The hours of DIVINE SERVICE in Trinity Church, are on Sundays, at 11 A.M. and 5 P.M.

Bibles, (in various languages), Prayer Books, and Hymn Books, can be obtained by application to the Chaplain, or of Mr. Watson, the Sexton.

JOHN HOBSON, *Chaplain.*

NOTICE.—PUBLIC WORSHIP is held in the London Mission Chapel, every Sunday, at half-past nine A.M., and at six P.M.

Advertisements received for insertion up to *Friday night* in each week.

TO CORRESPONDENTS, AND CONTRIBUTORS.

Contributions, duly authenticated with the writer's name and address, will, at all times, receive due attention. The names of correspondents and contributors will not be published, if they prefer any other designation.

Anonymous communications, on matters of public policy, or general interest, will be thankfully received; it is however, particularly requested, that such correspondents will abstain from all personalities.

We especially invite articles tending to develop the enlargement of our commerce, or the interest of our port.

We cannot pledge ourselves to return papers not published.

An Editor's box will be kept at the office, for the reception of all communications.

LATEST DATES.

England,	Mar. 24.	Batavia,	Apr. 11.
Constantinople,	Mar. 17.	Manilla,	May 3.
Trieste,	Mar. 27.	Sydney,	Mar. 31.
Malta,	Mar. 29.	New Zealand,	Mar. —.
Bombay,	April 12.	Amoy,	May 15.
Calcutta,	April 23.	Hongkong,	May 19.
Galle,	April 24.	Ningpo,	May 29.
Penang,	May 1.	New York,	Mar. 8.
Singapore,	May 3.	San Francisco,	Apr. 1.

DROWNED.—Within sight of Gutzlaff, on the morning of the 31st ultimo, Mr. Thomas Linklater, Pilot, in the 28th year of his age.

(*No.* 18.)

NOTIFICATION.

British Consulate,
Shanghae, 31st May, 1854.

The annexed copy of a Circular to Her Majesty's Consuls from His Excellency Sir John Bowring, Her Majesty's Plenipotentiary, and a Proclamation calling the attention of all British Subjects to the Act of Parliament passed in the 59th year of George III, c. 69, prohibiting British Subjects entering the service of any Foreign State, are hereby made public for the information of all concerned.

RUTHERFORD ALCOCK,
Consul.

To The British Community,
Shanghae.

Circular No. 11 *of* 1854, *to Her Britannic Majesty's Consuls and Vice-Consuls in China.*

(*No.* 22.)

Superintendency of Trade,
Hongkong, 10th May, 1854.

Sir,—I send you herewith a Proclamation which I have caused to be inserted in the *Hongkong Gazette* notifying to all Her Majesty's Subjects that they are prohibited from entering into the service of any Foreign Power, without the special Authority of Her Majesty, and that the penalties provided by Law will be rigidly enforced against those who shall disobey such prohibition. You will communicate the contents of this Proclamation to Her Majesty's Subjects under your jurisdiction.—I have, &c.

(Signed) JOHN BOWRING.

Rutherford Alcock, Esq.,
&c., &c., &c.,
Shanghae.

True Copy,
W. H. Pittock.

Diplomatic Department.

PROCLAMATION.

By his Excellency Sir John Bowring, Knight, Her Britannic Majesty's Plenipotentiary and Chief Superintendent of the Trade of British Subjects in China, &c., &c., &c.

Whereas by the provisions of the Act of Parliament passed in the 59th Year of George III, c. 69, it is made a misdemeanor punishable by fine and imprisonment for any of Her Majesty's Subjects to enter the service of any foreign state, except with the previous leave and licence of Her Majesty given under the Sign Manual, or by Order in Council, or Proclamation: Now I the said Sir John Bowring do hereby call the attention of all British Subjects in China to the provisions of the said Act, and declare that its penalties will be rigidly enforced.

God save the Queen.

JOHN BOWRING.

Given at Victoria, Hongkong,
this 12th day of May, 1854.

The arrival of the new British Plenipotentiary at Shanghae has for some time been expected; and negotiations of an important nature will, in all probability soon be entered upon. Never was there a time when graver responsibilities have devolved upon the representatives of Western nations. We wish not to anticipate the occurrences of the coming summer; but we believe that we are in a position to sketch the general outline of the probable direction of Western diplomacy. We have good grounds for stating that the application of the British Plenipotentiary to the newly-arrived American Commissioner—to pursue one common course of action and to concur in measures for a joint-treaty with China, in the name of the three great Western nations who have ambassadors in China, has not been acceded to by the representative of the United States. There will be, however, a community of interest between the governments and subjects of both nations, not likely to be lost sight of, even while carrying out a general independence of action in their respective negotiations with China.

One point appears to have been definitively arranged:—viz., that the present time is opportune for the settlement of the various disputed questions which have arisen in the Consular ports within the last ten years. The near approach of the period for the renewal of the treaties will be made an occasion of pressing upon the Imperial Government of China the necessity of a prompt settlement of those outlying questions which have been reopened in vain from time to time by the Consular authorities, together with those further concessions which are absolutely necessary in order to put our international intercourse upon a solid and satisfactory basis. The opening of the city of Canton to foreigners—the removal of the present absurd boundary-regulations—the right of travelling in all parts of the interior—the throwing open of all the maritime cities to Western commerce—the withdrawal of those vexatious restrictions, secret intimidations and clandestine persecutions by which, in not a few cases, Natives who have been involved in close connexion with foreigners are made to suffer the consequences of official displeasure—a termination of the whole system of espionage, of double dealing and of official *hauteur* which have still survived the boasted treaty of Nanking—the residence of foreign ambassadors at Peking—and, in short, the entire demolition of those barriers of national exclusiveness which shut China out from free intercourse with Christendom—may properly, at this time be formally demanded by foreign Powers, and their refusal be made a subject of grave remonstrance and a ground of intervention. The Imperial Government of China may, in this her season of trial, be induced to give favourable attention to those claims of justice and consideration towards foreigners, which, during her time of prosperity and power, she has systematically repudiated and outraged.

There is one point of view in which we regard the formation, renewal or revision of treaties at the present time, with some doubts, fears and misgivings. Whatever concessions the Manchow Government may be disposed to make—will doubtless be forced upon the Tae-ping dynasty, in the event of the Insurgents obtaining empire. But we think that great difficulty and danger will arise lest, in pursuing negotiations with the Manchows, foreign Powers through their representatives may be brought into a false position towards the Insurgents—and be, sooner or later, involved in measures of mutual intervention by armed force in favour of a foreign Tartar dynasty who are an incubus upon the progressive civilization of the empire and have ever been the unyielding opponents of European intercourse. Nor is the present close alliance between Britain and France calculated to disarm our fears. We should be the last to discourage or weaken that mutual good understanding which ought to exist between the British and French Ministers in China at this crisis of a European war. But when we advert to the indubitable fact that among the influential advisers of the French Minister are to be found Jesuit Missionaries who regard the present religio-political Movement in China with dislike;—and also that the British Plenipotentiary is known to be unfavourably biassed against the Nanking Patriots; we do feel ourselves called upon to watch with close attention each step in the course of diplomacy, which may seriously compromise our relations to the cause of Tae-ping-wang, and promote the secret policy of the Roman-Catholic Missionaries in China. We rely much upon the independence, candour and discrimination of the Honourable Mr. McLane, as one who is able and willing to obviate any unfair advantages in favour of the Papacy, during the impending negotiations;—and feel assured that as the representative of the younger branch of the great Anglo-Saxon family, he will act in no way unworthy of the Protestant country which he represents, and will sympathize in the throes and struggles of a people, seeking to expel her foreign rulers and oppressors, and (as we trust) about to take her humble position as the youngest born among Christian nations.

We had intended to have hazarded a few remarks on the aspect of this settlement since the location of so many Chinese amongst us, and the consequent necessity of some stringent regulations whereby, the habits of these people may be rendered less offensive to the foreign residents, and a too great influx of the lower orders prevented.

On inquiry however we find, that it is contemplated that the new municipal code will very shortly be brought forward, as the British Government has given up all exclusive claim to the locality for its own subjects, and the meeting of the Ministers of the three Treaty Powers at this port will, we hear be likely to introduce a new order of things. Whatever may be the result to commerce, we doubt much that such a holding in common of the several localities originally set apart for each nation, together with the bringing in of the native population amongst us, will, in any way, conduce to the comfort, healthiness or respectability of a settlement which but a year since, contained little else than the residences and offices of merchant princes, but which with the new order of things is likely to combine much of the squalor, wretchedness and unhealthiness, so remarkable in most European capitals where the palaces of the great and the hovels of the beggar jostle each other. The uniform cleanliness and cheerful appearance of foreign residences has already suffered an eclipse by the ill-assorted introduction of Chinese godowns in all directions, and the high walls of these and the perforated screens they build round their dwellings are calculated greatly to diminish the salubrity of the air we breathe. The worst feature however, is the crowding of the small tenements of the humbler classes into every nook they can find unoccupied, and the consequent large influx of not the most fragrant bodies into all the thoroughfares of the settlement. As to the old bazaar and the Yang-king-pang, they are already thronged almost to suffocation, and wherever you walk—small Chinese dwellings have been erected and are still increasing to an extraordinary degree; —in fact, the events of the siege seem to have brought the City of Shanghae out of town, and we fear there is small probability of its ever re-settling in its old quarters. We might enlarge on the evils likely to arise from the present state of "New Shanghae," but we prefer waiting awhile to see what are the propositions about to be brought forward under authority,—for we trust our Consuls cannot shut their eyes to the increased risk of fire, robbery and disease that may be engendered by the overcrowding of the foreign quarter, any more than they could to the danger that has existed within the City-walls every summer since Foreigners took up their abode at this Port.

We trust that the new municipal regulations will not overlook the fact that the quiet of our Christian Sabbath is greatly endangered by the new state of things in the settlement, and will contain some provisions whereby our religious ordinances may be secured against the interruption and annoyance we already experience from the noise of Chinamen pursuing their avocations in building, hawking and carrying goods, &c. Already some parts of the settlement where quietness and order were wont to reign on Sundays, present scenes of more than Babel confusion and call loudly for the hand of restraint.

The state of the city we hear, for we do not wish to have olfactory proof of the fact, is most filthy, and it is not unlikely, unless some early and effectual measure is adopted to abate the nuisance, that disease will be the result within the city, and, how rapidly it may spread into the foreign quarter without proper precautions being adopted, no one can foresee. The letter of a "*Resident*" has called attention to the subject as to the present state of the foreign locality, and we sincerely trust our Authorities will not be slow to heed the warning—for it is their peculiar duty to watch as well over the health, as the security of the public under their charge.

The following extract from the Calcutta Review, taken from a very lucid article on "*Recent Events in China*" makes us acquainted with the celebrated Teen-tih, who, for a long time, was the leader of the religious movement in Kwang-se:—

Fung-yun-san, another leader of the present movement, who is now titularly known as the "Southern King," claims a special notice. He belonged to the same village as Hung-sew-tseuen, in Hwa-heen, near Canton, and was baptized by the latter in their native village, according to one account as early as 1843.

Hung-sew-tseuen is stated by his own kinsman to have baptized himself, and some passages in the Tae-ping religious books, respecting the mode of administering self-ablution, seem to confirm such a statement.

Both of them originally went together into Kwang-se, where Fung-yun-san baptized in a few years about 2,000 persons. His release or escape from prison during Hung-sew-tseuen's absence at Canton, together with the prominent part which he had taken in administering baptism, placed him in the position of foremost leader of the infant movement. Considerable obscurity attends all the circumstances connected with this period of the movement. Other leaders, now styled "Kings," whose names occur in the insurgent manifestoes, appear to have joined the party of the Christian patriots. One of them seems to have been originally at Malacca; but there is no decisive evidence to prove that any of the six leaders or "Kings" were ever brought into personal intercourse with, much less baptized by, any foreign missionary, with the exception of Hung-sew-tseuen's well-authenticated stay with Mr. Roberts at Canton in 1847, and the strong probability of Fung-yun-san having visited the late Dr. Gutzlaff at Hongkong for about a month in 1848.

Fung-yun-san, on his release or escape from prison, and during the absence of Hung-sew-tseuen at Canton, had been induced by the necessities of the crisis to repair for safety to the lawless bands, who had been for some time carrying on a tumultuous warfare against the authorities in Kwang-se. Fung-yun-san thus became at first the Christian leader of the rebels, gained an influence over them by his superior qualities of character and judgment, and infused a religious element into a movement which had previously been one of mere civil discontent and disaffection towards "the powers that be." Fung-yun-san, titularly known better as Teen-tih (celestial virtue), was thus the original leader of the insurrection, a Native Christian, and the baptized convert of Hung-sew-tseuen himself. On the arrival of Hung-sew-tseuen from Canton, the star of Teen-tih waned before that of Tae-ping-wang. The literary talent, the moral greatness, the administrative ability, the mental energy, the commanding superiority of the latter, soon won for him the post of leader and director of the movement; and Hung-sew-tseuen became, by universal consent and the harmonious deference of Teen-tih himself, the chief of the insurgent body. He found in the tumultuous bands, who, influenced by civil discontent, had been engaged in hostilities with the provincial rulers, the nucleus and the body around which the persecuted Christians gathered as a place of refuge and safety. He transformed a rebellion of civil mal-contents into a great rendezvous and rallying point for his oppressed co-religionists. He rendered the insurrection a great religious movement—he did not transmute a Christian fraternity into a political rebellion. The course of events, and the momentous interests of life and death—the dread realities of the rack and torture, imprisonment and death proved to be the best self-defence of the available means within reach, and to employ the resources of self-preservation. He joined the rebel camp, preached the gospel among them, won them over to his views, placed himself at their head, and made political power the means of religious propagandism. Such a consummation we are disposed to date about the beginning of the year 1850, henceforward known as the first of the reign of the Emperor Tae-ping-wang. The adoption of the Imperial style, at so early a period as 1850, shows the grand projects and the vast designs which speedily unfolded themselves to the view of the new leader. Nothing but an expulsion of the hated Manchow tyrants, the subversion of the idolatrous system, and the incorporation of the whole nation into one empire of "Universal Peace," as the servants of the one true God, and the believers in the one true Saviour Jesus Christ, with Tae-ping-wang himself the political head and religious chief of the whole—could henceforth satisfy minds inflamed by enthusiasm and animated by past success. Content at first with the simple designation of "*Shang-te-hwui*," "The Society of God," they for the future adopted the style of "*Tae-ping-tien-kwoh*," "The Celestial Kingdom of Universal Peace."

Such, we believe, is the most probable hypothesis as to the continued existence of Teen-tih, and his not being a myth, nor a rebel chief, put to death, according to Imperial accounts at Peking, but as being the veritable Southern King, Fung-yun-san, whose name, with others of assumed kingly title, met our eye on some of the religious manifestoes of the insurgents. Such, at all events, is the view maintained by a former member of the "Chinese Union," who was for some months, in 1852, a subordinate officer in Tae-ping-wang's army.

We will merely add, on the present occasion, that Teen-tih has been similarly spoken of, by natives in this district.

CONTRIBUTIONS TO THE HISTORY OF THE INSURRECTION IN CHINA,

By D. J. Macgowan, M.D.

(Continued from No. 200.*)*

IX.

Soldiers benevolent club: Executions at Hang-chau: An insurrection suppressed: Caution to rippers and catch-quicks: Malpractices of officials and their subordinates: A village Hampden.

There being no provision by government for superannuated soldiers in the Chinese army, clubs have been formed in a few of the wings for affording relief to members disabled by infirmities or age, which seem to be in a measure under the control of civil functionaries: the following, from the intendant makes us acquainted with one of these societies. "I am of opinion, that works of merit are likely to be imitated by those who come after us; and that the good we do may be easily perpetuated. Now, it is known that in the army, there are often found poor and distressed soldiers, who are liable to sickness and death, who when dying, are without means, and without the means of having a coffin or burial! The loss of rations exposes them to cold and hunger; such sights are painful to the eyes, harrowing to the heart, and truly lamentable! But thanks to general Siau, who instituted a noble remedy for this evil, by forming a mutual-aid-society in your brigade; there is some help for you. Yet, as the regulations were formed twenty years ago, they can be improved, in relation to the dispensing of aid to those having claims on the fund. The present plan permits disbursements to be made only on the quarterly pay-day; so that in the interim there is often much inconvenience. Let there be a clause in the rules, that this may be rectified; authorising the banker with whom the fund is placed at interest, to pay it out on order to the needy at any time. By making it thus available to suffering members, the benefits of the club will be fully experienced, causing unmixed delight to the generous. Select trusty men to see that the hundred-and-seventy dollars now in the treasury is safely, and profitably invested; and that it is disbursed only to the deserving. To prevent any future misunderstanding, be sure to have regulations, carved on a stone-slab, put up in your quarters for guidance hereafter."

In the face of this sombre representation of the condition of Chinese soldiers, it may be safely asserted that their lot is better than that of any soldiery in the world; judging by those at Ningpo, where pay and rations are at a premium. The common man in the ranks can at any time get about twenty dollars for his situation: the family of one who dies in the service, gets however but a portion of that sum. Generally speaking the soldiers are petty shop-keepers, mechanics or pedlars, who are on full pay only when in active service.

A few weeks after the fall of Shanghai, the capital of Chih-kiang was thought to be in danger from a band of adventurers from the mountains bordering on Foh-kien, who were detected in firing the city. Sixteen were apprehended, and almost immediately executed. On this occasion the governor issued a proclamation which was placarded throughout the province, to make known that the authorities of each city were empowered by the emperor to decapitate on the spot, and at once, all persons found arrayed against the laws. It was in consequence of this special decree, that magistrates in several cities put many riotous persons to death, and thereby averted the calamities which befell Shanghai and Amoy, from local marauders. This gives the document sufficient importance to be placed amongst these contributions.

"Whereas in April last Imperial commands were received, to wit, 'The time has arrived when all rebellious interests should be extirminated; and as in every place there are local banditti, there is no security that they will not embrace opportunities for rioting and plunder. Let the viceroys and governors issue orders to their subordinates, to be unremitting in searching out such persons, and whenever found assembling in crowds to apprehend them.' After clearly investigating each case, the said officers shall immediately execute the guilty; that all marauders may take warning and the quiet of every city be secured in daily peace. Respect this. Respectfully comply.' The above is on record.

"Moreover, several incendiaries have been apprehended in the provincial city, and suburbs, and in accordance with the Imperial decree they have met the traitor's doom; their heads being suspended, to intimidate bad men. All this is on record. The Imperial mandate, and this proclamation are published to inform the intendants, prefects, and district-magistrates of the entire province how they are to manage affairs at the present time. Plunderers of every kind are to be put to death at once, on conviction. A special decree. Oppose not.". To the above is appended the names and residence of sixteen persons beheaded at Hang-chau. The unhappy men were natives of *Wan-chau*, in the mountainous region on the southern boundaries of the province.

A few days before the receipt of the imperial decree, a sort of martial law, a serious insurrection broke out in relation to taxes, at Sing-chung, an agricultural district of Hangchau. It was quelled with considerable difficulty. The following account of it from the *Peking Gazette*, though meagre and one-sided, is the best we can gather;—it formed a report to the emperor from the Board of Punishment:—"A despatch was received from Wang chung-han, governor of Chihkiang, on the suppression of a revolt at Singchung, and the apprehension of the principal leaders.—Several miscreants in the village of Nansing, in the district of Sing-chung who were in arrears for taxes, prevailed on the people generally of that region to resist the tything-men; and when the magistrate Shen-shi-tsung went out to apprehend them, they collected over a hundred men armed with knives, and fell upon that officer killing him, his followers and his family. Thus, alas! a whole family was cut off. Governor Wang, ordered the prefect of Huchau to lead a detachment of braves to approach the villains on one side; and colonel Wang from Shauhing, to come up on the other; in this manner they were surrounded. Inducements were then made to the people to seize the gang; whereupon they brought in six leaders; and a few days after the two chiefs delivered themselves up. The district is now quiet." In reply to the above the emperor wrote "Let the criminals be severely dealt with for the intimidation of bad men. Let the case of Wang chung-han [governor of Chih-kiang] be laid before the Board of Punishment for suitable reprimands, for not having prevented the outbreak. The district magistrate Shen, was a good officer, he fell in the discharge of his duty, and deserves pity. Let him be considered as having fallen in battle. Respect this."

Two more proclamations issued lately at Hangchau possess some interest, as they tend to throw light on the municipal affairs of that Capital, which, in these respects resemble that of other large cities.

"To prohibit Ripping, in order to quiet the city. I have heard that within and without the city, the thieves who cut purses have become very audacious. Collecting every day in parties of, from three to five, in crowded places, they surround travellers or other persons, and when unobserved cut away whatever is within their reach; and before the theft is discovered they are out of sight! When gentlemen who come up from other districts are thus dealt with what are they to do? To whom are they to apply for the restitution of their property? I am told that the rippers always reside with receivers of stolen goods, and that when one meets with a loss of this kind, application is forthwith made to the catch-quick of the locality: who is apt to scrutinize the applicant, to ascertain whether he is a bold, or a timid man, a person of consequence, or a nobody, and to commence chaffering about a reward for recovering the missing articles; and when a sum has been promised, to go in search of the goods, bringing however but one half; at the same time compelling the gentleman to give a treat of whiskey or a dinner for the trouble of collecting, besides the reward! Or, giving then something in advance, the loser, after many delays has nothing but vain regrets! It is clear that the catch-quicks and the rippers, stand to each other as paws and claws, and that all are connected with the receivers of stolen goods, who nourish thieves, to the injury of travellers. It is certainly a detestable business. I have directed the district-magistrate to require the attendance of all catch-quicks at his office on the 22nd and 10th of every month, to inquire if in the interval any of them have been thus engaged; and now, he is further directed not only to apprehend the guilty, but to issue a proclamation informing citizens and strangers that if they meet with losses from rippers, they are immediately to apply to the catch-quick of the place, who if at all remiss shall be arraigned before the said magistrate. If that officer fails to attend to the case and several days elapse without recovery of the property a complaint shall be lodged against him; —the catch-quick shall be put to death, and the rippers, thief-harborers and the tything-men of the place shall all be condignly punished. Mind that."

Rippers and catch-quicks, two classes of men related accordingly to the above as "claws and paws," are not altogether what their names indicate, original characters; they possess some peculiarities it is true, but one soon recognises them as the rogueries of certain members of society within Western cities. For the operation of extracting the contents of a wallet slung over a countryman's shoulder, or of removing a tobacco-pouch, spectacle-case, fan, purse and such-like articles appended to gentlemen's dresses, the ripper is generally provided with no other implement than a copper coin made very sharp at its edge, and which from its size is easily concealed. These *Chevaliers d'industrie*, have not only a good understanding with those limbs of the law denominated catch-quicks, but with each other also. Each man, or small party, is restricted in labor to certain well-defined limits, and it is said, are nice in their sense of honor, that if those who start game fail to bag anything in their own beat, they keep up pursuit in the next, until they meet with those who enjoy the prescriptive right of operating in that particular quarter, when the unconscious stranger is introduced, and exposed anew to danger. Several instances have occurred where foreigners while witnessing a procession, a theatrical exhibition, or a fire have lost watches, which to their astonishment have been restored to them after a few days, through the police. The recovery of articles lost in this manner is attended with no difficulty, provided the neighbourhood in which the theft occurred can be ascertained. The magistrate summons his catch-quick for the district in question, and orders him to restore the stolen article within a limited period. Forthwith the catch-quick or "paws" strides in search of his "claws"—the

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ripper, and compels him to relinquish his grip; when further proceedings are stayed,—police-runners, pawn-shop claws all coming in for a share of the reward; the latter however receiving barely enough to keep him from being discouraged. Generally the thefts are so trifling that they are allowed to enjoy their gains without molestation, which enables them to fee their overseers the catch-quicker. If, not unfrequently happens that these appendages of the local government deliberately submit to flogging rather than part with the recovered property, which they can well bear, for repeated application of the bamboo have rendered all of them, topically, quite pachydermatous; hence, in the foregoing proclamations his worship threatened them with capital punishment.

Having given the admonitions addressed to all classes at the provincial capital,—soldiers, merchants, priests, scholars, vagabonds and the people generally, we cannot conclude this part of our subject without glancing at a picture of the authorities drawn by one of themselves.

"To prohibit offences against shop-keepers and traders in order to preserve the people from any injustice. It is obvious, that those who keep stores is market-places and crowded thoroughfares, are obliged to scheme day and night to turn their capital to advantage, and that their gains are few. They are moreover, obliged to pay taxes, and have various vexations incident to their calling. It is incumbent therefore, on the authorities to commiserate them and to spare their gains; a place having officers thus disposed will prosper, and the people will thrive. As I sit in my office, I often sigh, that articles which heretofore have been needed here for public use have been taken from traders without any or with very partial remuneration. The abuses of former incumbents, have been numerous. Articles have been borrowed, and if returned at all they have been clipped and worn, and goods were often purchased on credit and never paid for; shop-keepers were made to consume much time in futile calls for payment; or, if they drew up a statement of their grievances; the underlings demanded large fees for presenting it; other making a deduction of one half in those payments which were made, or paying in base coin; thus there was a loss of capital, which caused the streets to resound with angry complaints. Such malversation I have uniformly abhorred, and I cannot but issue this proclamation: that shop-keepers and traders may be informed, that when I am not over extravagant in the quality or quantity of food and raiment, and that my servants are properly supplied with money for every day's marketing that purchases may be made at the ordinary price. If they should be guilty of forcing alloyed silver, or debased coin in their dealings with the people, or if they forge orders for articles of any description, they should be punished severely, as soon as informed against."

The author of the foregoing is doubtless an upright magistrate,—for such there are, notwithstanding the wide prevalence of venality and corruption; the malpractices against which he declaims, and which he charges against the subordinates, are carried on with the sanction of their superiors, who not unfrequently receive a percentage on these gains of *their peers*.

Nearly every thing required by the Mandarins is furnished by mechanics at about half price. Every calling has its guild, whose foreman is compelled to execute any commission pertaining to his vocation which may be required by the magistrates.

A few years ago a number of tubs were needed at the *Yamun* of the Ningpo district magistrate, and a requisition was accordingly made on the head cooper, who, in virtue of the authority with which he was thus invested, endeavored to compel a country journey-man to undertake the job. The latter refused to perform the work unless properly remunerated, and being threatened with punishment for contumacy, he seized a cleaver, and with two blows severed his left hand at the wrist! This village Hampden was carried to town by his friends, and laid at the gate of the Yamun, with a view of exciting the compassion of the officers, and the indignation of the people. Something was done for him by the magistrate, and the writer was called to dress the stump.

NOTICES OF BUDDHISM IN CHINA.

(Continued from No. 200.)

The success of Buddhism were too rapid then to excite much opposition from the literati of the time, and a religious controversy was the result.

In the biography of Tsï-liang a minister of state under Ts'i-wu-ti, (A.D. 483) there are some fragments of a discussion he maintained in favour of Buddhism. He says "If you do not believe in retribution of moral inclinations (Yin-kwo) then how can you account for the difference in the condition of the rich and the poor?" His opponent says "Men are like flowers on trees growing together and bent and scattered by the same breeze. Some fall upon curtains and carpets like those whose lot is cast in palaces, while others drop among heaps of filth representing men who are born in humble life. Riches and poverty then can be accounted for without the doctrine of retribution." To this the advocate of Buddhism is said to have been unable to reply. He also wrote on the destruction of the soul. Personating the Confucianists he says that "The soul (Shin) is to the body (Hing) as sharpness to the knife. The soul cannot continue to exist after the destruction of the body more than sharpness can remain when the knife is no more." These extracts show that the Confucianists of that age denied any providential retribution in the present or a future life. Whatever may be thought of notions connected with ancestral worship and the passages in the classical books that seem to indicate the knowledge of a separate life for the soul after death, they are too imperfect and indistinct to restrain the literati from the most direct antagonism on this subject with the early Buddhists. Holding such cheerless views as they did of the destiny of man, it is not to be wondered at that the common people should desert their standard, and adopt a more popular system. Even the language of daily life is now thoroughly impregnated with the phraseology of retribution and a separate state. All classes make use of very many expressions in common intercourse which have been originated by Buddhism, thus attesting the extent of its influence on the nation at large. And as the Buddhist immortality embraces the past as well as the future, the popular notions and language of China extend to a preceding life as much as to a coming one.

A distinct conception of the controversy as it then existed may be obtained from the following extracts from an account of a native Buddhist, contained in the biographical section of the history of the Sung dynasty. "The instructions of Confucius include only a single life, they do not reach to a future state of existence, with its interminable results. His disciple in multiplying virtuous actions, only brings happiness to his posterity. Vices do but entail greater present sufferings as their punishment. The rewards of the good do not, according to this system, go beyond worldly honour, nor does the recompense of guilt include any thing worse than obscurity and poverty. Beyond the ken of the senses nothing is known; such ignorance is melancholy. The aims of the doctrine of Shakya on the other hand are illimitable. It saves from the greatest dangers, and removes every care from the heart. Heaven and earth are not sufficient to bound its knowledge. Having as its one sentiment, mercy seeking to save, the renovation of all living beings cannot satisfy it. It speaks of hell, and the people fear to sin; of heaven and they all desire its happiness. It points to the Nirvâna as the spirits' final home, (Ch'ang-kwei lit. *long return*), and tells him of "the bodily form of the law"(41) as the best, the best spectacle on which the eye can gaze. There is no region to which its influence does not reach. It soars in thought into the upper world. Beginning from a space no larger than the well's mouth in a court yard, it extends its knowledge to the whole adjacent mansion." These sentiments are replied to, in the imaginary dialogue in which they occur, by a Confucian who says "To be urged by the desire of heaven to the performance of virtue, cannot bear comparison with doing what is right for its own sake. To keep the body under restraint from the fear of hell, is not as good as to govern the heart from a feeling of duty. Acts of worship performed for the sake of obtaining forgiveness of sins, do not spring from piety. A gift made to secure a hundred-fold recompense in the giver, cannot come from pure inward sincerity. To praise the happiness of the Nirvâna promotes a lazy inactivity. To speak highly of the beauty of the embodied ideal representation of Buddhist doctrine seen by the advanced disciple, tends to produce in men a love of the marvellous. By your system distant good is looked for while the duties of the present nature which are close at hand are unchecked. Though you say that the Bodhisattwa is freed from these desires, yet all beings without exception have them." To these arguments for the ethics of Chinese system, the Buddhist comes forward with a rejoinder. "Your conclusions are wrong. Motives derived from a future state are necessary to lead men to virtue. Otherwise how could the evil tendencies of the present life be adjusted? Men will not act spontaneously and, immediately without something to hope for. The countryman is diligent in ploughing his land, because he expects a harvest. If he had no such hope he would sit idle at home and soon go down for ever below the nine fountains."(42) The Confucian answers that religion (tau) consisting in the repression of all desires, it is inconsistent to tell the desire of heaven as a motive to virtue.

The discussion is continued with great spirit through several pages, turning entirely on the advantage to be derived from the doctrine of the future state for the inculcation of virtue. The Buddhist champion is called the "teacher of the black doctrine," and his opponent that of "the white." The author, a Buddhist, has given its full force to the Confucian reasoning, while he condemns without flinching the difficulties that he sees in the system he opposes. The whole is preserved in a beautifully finished style of composition, and is a specimen of the valuable materials contained in the Chinese dynastic histories for special inquiries on many subjects not concerned with the general history of the country. It was with fair words like these, the darker shades of Buddhism being kept out of view, that the contest was maintained in those days by such as would introduce a foreign form of worship, against the adherents to the maxims of Confucius. The author of the piece was rewarded for it by the reigning emperor.

In the seven provinces Buddhism was now flourishing. The prince of the Wei kingdom, spared no expense in promoting it. History says that in the year 467, he caused an image to be constructed 43 feet in height (50 English feet). A hundred peculs of brass or more than 5 tons were used, and a thousand peculs of gold. Four years he resigned his throne to his son, and became a monk. When about the same time the Sung emperor erected a magnificent Buddhist temple, he was severely rebuked by his mandarins.

In the Liang dynasty, (A.D. 502-556) Buddhism was at its height. The prince of the Wei kingdom, as mentioned above, sent an image to be constructed 43 feet in height (50 English feet). A hundred peculs of brass or more than 5 tons were used, and a thousand peculs of gold. Four years he resigned his throne to his son, and became a monk. When about the same time the Sung emperor erected a magnificent Buddhist temple, he was severely rebuked by his mandarins.

In the Liang Wu-ti, the first emperor of the Liang dynasty, forms an era in the history of Chinese Buddhism, marked as it was by the arrival in China of Ta-mo (Bodhidharma) the twenty-eighth of the patriarchs, and by the extraordinary prosperity of the religion under the imperial favour.

At the beginning of the sixth century, the number of Indians in China was upwards of three thousand. The prince of the Wei kingdom exerted himself greatly to provide maintenance for them in monasteries, erected on the most beautiful sites. Many of them resided at Lo-yang the royal residence. He had the number multiplied to 13,000. The decline of Buddhism in its mother land drove many of the Hindoos to the north of the Himalayas. They came as refugees from the Brahmanical persecution, and their great number will assist materially in accounting for the growth of the religion, they propagated in China. The prince of the Wei country is recorded to have discoursed publicly on the Buddhist classics. At the same time he refused to treat for peace with the ambassadors of his southern neighbour the Liang kingdom. Of this the Confucian historian takes advantage, charging him with inconsistency in being attached to a religion that forbids cruelty and bloodshed, while he showed such fondness for war.

Soon after this several priests were put to death (A.D. 515) for practising magical arts. This is an offence attributed more than once by the Chinese historians to the early Buddhists. The use of charms and the claim to magical powers, do not appear to have belonged to the system as it was left by Shakyamuni. His teaching as Burnouf has shewn was occupied simply with morals and his peculiar philosophy. After a few centuries however among the additions made by the northern Buddhists, to popularize the religion and give greater power to the priests, were many narratives full of marvels and impossibilities, falsely attributed to primitive Buddhism. These works are called the 大乘 ta-ch'eng or *great development* Sutras. Another novelty was the pretence of working enchantments by means of unintelligible formulas, which are preserved in the books of the Chinese Buddhists, as in those of Nepaul, without attempt at explanation. These works are called Darani. They occur in the Great Development classics such as "The Lotus of the Good Law" Miau-fa-lien-hwa-king (Fa-hwa-king) and in various Buddhist works. The account given in the T'ung-kien-kang-mu of the professed magicians who had the priests referred to above, says that he styled himself *ta-ch'eng*, used wild music to win followers, taught them to dissolve all the ties of kindred, and aimed only at murder and disturbance.

The native annotator says that ta-ch'eng is the highest of three states of intelligence to which a disciple of Buddha can attain, and that the corresponding Sanscrit word 摩訶衍 Maha-yana means *boundless revolution and unsurpassed knowledge*. It is here that the resemblance is most striking between the Buddhism of China and that of other countries where it is professed in the north. These countries having the same additions to the creed of Shakya, the attributes proposed by Burnouf into a northern and southern school of Buddhism appears perfectly appropriate. The superadded mythology and claim to magical powers of the Buddhists who revere the Sanscrit as their sacred language, distinguish them from their co-religionists who preserve their traditions in the Pali tongue.

In the year A.D. 518, Sung-yün was sent to India by the prince of the Wei country for Buddhist books. He was accompanied by Hwei-seng, a priest. He travelled to Kandahar, staid two years in Udyana, and returned with 175 Buddhist works. His narrative has been translated by Professor Neumann into German.

In A.D. 526, Bodhidharma after having grown old in Southern India, reached Canton by sea. The propagation of Buddhism in his native country he gave in charge to one of his disciples, during his absence. He was received with the honour due to his age and character, and immediately invited to Nanking where the emperor of southern China Liang-wu-ti held his court. The emperor said to him. "From my accession to the throne, I have been incessantly building temples, transcribing sacred books, and admitting new monks to take the vows. How much merit may I be supposed to have accumulated?" The reply was "None." The emperor, "And why no merit?" The patriarch, "All this is but the insignificant effect of an imperfect cause not complete in itself. It is the shadow that follows the substance, and is without real existence." The emperor, "Then what is true merit?" The patriarch, "It consists in purity and enlightenment, depth and completeness and in being wrapped in vacancy and stillness. Merit such as this cannot be sought by worldly means." The emperor, "Which is the most important of the holy doctrines?" The patriarch, "Where all is emptiness, nothing can be called holy (shing)." The emperor, "Who is he that thus replies to me?" The patriarch, "I do not know." The emperor, not the Buddhist narrator, still remained unenlightened. This extract exhibits Buddhism very distinctly in its mystic phase. Mysticism can attach itself to the most abstract philosophical dogmas, just as well as to those of a properly religious kind. This state of mind alluding itself indifferently to error and to truth, is thus shown to be of purely subjective origin. The objective doctrines that call it into existence may be of the most opposite kind. It grows therefore out of the mind itself. Its appearance may be more naturally expected in the history of a religion like Christianity, which awakens the human emotions to their intensest exercise, while in many ways it favours the extended use of the contemplative faculties, and hence the numerous mystic seers of church history. Its occurrence in Buddhism and its kindred systems might with more reason occasion surprise, founded as they are on philosophical meditations eminently abstract. It was reserved for the fantastic genius of India to construct a religion out of three such elements, as atheism, annihilation, and the non-reality of the material world; and by the encouragement of mysticism and the monastic life to make these most ultimate of negations palatable and popular. The subsequent addition of a mythology suited to the taste of the common people was it should be remembered another powerful cause, contributing to the junction with these quietist and ascetic tendencies to spread Buddhism through so great a mass of human kind. In carrying out his mystic views, Ta-mo discouraged the use of the sacred books. He represented the attainment of the Buddhist's aim, as being entirely the work of the heart. Though he professed not to make use of books, his followers preserved his apophthegms in writing, and by the wide diffusion of them, a numerous school of contemplatists was originated, under the name of 禪學 Shen-hio.

Bodhidharma, not being satisfied with the result of his interview with royalty crossed the Yang-tsze-keang into the Wei kingdom and remained at Loyang. Here the narrative says he sat with his face to a wall for nine years. The people called him the "Wall gazing Brahman." (壁觀婆羅門) When it was represented to the Liang emperor that the great teacher, who possessed the precious heir-loom of Shakya, the symbols of the hidden law of Buddha, was lost to his kingdom, he repented and sent messengers to invite him to return. They failed in their errand. The presence of the Indian sage excited the envy of several Chinese Buddhists to make great efforts to conquer the sensations. Thus one of them, we are told said to himself, "Formerly for the sake of religion, men broke open their bones and extracted the marrow, took blood from their arms to give to the hungry, cut off their hair in the road and threw themselves down a precipice to feed a famishing tiger. What can I do?" Accordingly while snow was falling he exposed himself to it till it had risen above his knees, when the patriarch observing him asked him, what he hoped to gain by it. The young aspirant to the virtues of Shen-hio, wept at the question, and said "I only desire, that mercy may open a path to save the whole race of mankind." The patriarch replied, that such an act was not worthy of comparison with the acts of the Buddhas. It required, he told him, very little labour or resolution. His disciple struck with the answer, says the legend, took a sharp knife, severed his arm and placed it before the patriarch. The latter expressed his high approval of the deed, and when after nine years absence he determined to return to India, he appointed the disciple who had performed it to succeed him as teacher in China. He said to him on this occasion, I give you the seal of the law as the sign of your adherence to the true doctrine inwardly, and the Kasha (robe worn by Buddhists) as the symbol of your outward teaching. These symbols must be delivered down from one to another for 200 years after my death, and then, the law of Buddha having spread through the whole nation, the succession of patriarchs will cease. He further said

"I also consign to you the Lenga Sutra (楞伽經 leng-ga-king) in four sections which opens the door to the heart of Buddha, and is fitted to enlighten all living men." Ta-mo's further instructions to his successor as to the nature and duties of the patriarchate are fully detailed in the Chï-yne-luh. He died of old age after two attempts to poison him, and was buried at the Hiungrh mountains between Ho-nan and Shen-si. At this juncture Sung Yün, who had been sent to India a few years previously for Buddhist books, returned, and inspected the remains of Bodhidharma. As he lay in his coffin he held one shoe in his hand. Sung Yün asked him, whither he was going. "To the western heaven" was the reply. Sung Yün then returned home. The coffin was afterwards opened and found empty, excepting that one of the patriarch's shoes was lying there. By imperial command, the shoe was preserved, as a sacred relic in the monastery. Afterwards in the T'ang dynasty it was stolen, and now no one knows where it is.

The embassies from Buddhist kingdoms in the time of Liang Wu-ti afford other illustrations of the passion for relics and memorials of venerated personages, encouraged by the Buddhist priests. The king of Yunnam, the ancient Siam, wrote to the emperor that he had a hair of Buddha 12 feet (14 English feet) in length to give him. Priests were sent from the Chinese court to meet it, and bring it home. Three years before this, as the history of the Liang dynasty informs us, in building by imperial command a monastery and pagoda to king Ayo, a Sharira, 舍利 or relic of Buddha had been found under the old pagoda with a hair of a blue lavender colour. This hair was so elastic that when the priests pulled it it lengthened *ad libitum*, and when let alone curled into a spiral form. The historian quotes two Buddhist works in illustration. The Seng-ga Sutra (king) says that Buddha's hair was blue and fine. In the San-mei-king, Shakya himself says, "When I was formerly in (my father's) palace, I combed my hair, and measuring it found that it was twelve feet in length. When let go, it curled into a spiral form." This description agrees it is added with that of the hair found by the emperor.

In A.D. 53, the king of Bauhan sent as his tributary offering, a true Sharira (She-li) with pictures and miniature pagodas, also leaves of the Bodhi, Buddha's favorite tree. The king of another country in the Birmese peninsula, had a dream in which a priest appeared to him and foretold to him that the next prince of the Liang dynasty would soon raise Buddhism to the summit of prosperity, and that he would do wisely if he sent him an embassy. The king paying no attention to the warning, the priest appeared again in a second dream, and complained to himself says, that he had not been received with honour at the court of Liang Wu-ti. On awaking, the king, who was himself an accomplished painter, drew the likeness of the emperor as he had seen him in his dream. He now sent ambassadors and an artist with instructions to paint a likeness of the Chinese monarch in his life. On comparing it with his own picture, the similarity was found to be perfect.

This emperor, so zealous a promoter of Buddhism, in the year A.D. 527, the 20th of his reign, became a monk and entered the T'ung-tze monastery in Nanking. The same record is made in the history two years afterwards. As might be expected this event calls forth a long and severe critique from the Confucian historian. The preface to the history of the dynasty established by this prince, consists solely of a lament over the total necessity of advertising to Buddhism in the imperial annals of the nation, with an argument for the old national system which is so clearly right, that the wish to deviate from it shows a man to be wrong. In reference to the emperor's becoming a priest, the critic says "that not only would the Sons of common intelligence condemn such conduct in the ruler of a commonwealth, but even men like Bodhidharma would withhold their approval."

A few years afterwards, the same emperor rebuilt the Ch'ang-te'len monastery five le to the south of Nanking in which was the spot (Shrine for relics) of Ayo or Ashôka. The writer in the T'ung-kien-kang-mu adds that a true relic of Buddha's body is preserved near Ming-cheu (now Ningpo). Ashôka erected 80,000 topes of which one nineteenth were assigned to China." The author of the Annals of Liang alluded to are those of the hill *Yu-seung-san* well known to foreign visitors, and situated 52 le eastward of Ningpo. To Buddhist pilgrims coming from far and near to this sacred spot, the *She-li* is an object of reverential worship, but to unbelieving eyes it presents a rather insignificant appearance. The relic is a reddish bead-like substance that consitutes the relic, is so placed in its lanthorn-shaped receptacle, that it does not admit of much light being thrown upon it. The colour is said to vary with the state of mind of the visitor. Yellow is that of happiest omens. The cheap is a safe one, for there is less obscurity enough to render the tint of the precious remains of Shakya's burnt body somewhat uncertain.

King Ashôka to whom this temple is dedicated, was one of the most celebrated of the Buddhist kings of India. Burnouf in his "Introduction à l'histoire de Buddhisme Indien" has translated a long legend of which Ashôka is the hero, and which is also contained in the Chinese work Fa-yuen-chu-lin. The commencement in the latter differs a little from that given by Burnouf. Buddha says to Ananda "You should know that in the city Palinput (Pat'aliputra) there will be a king named *the moon protected (yue-lu*, in Sanscrit Chandragupta). He will have a son named Bindupada, and he again will have a son Susima." Ashôka was the son of Bindupada by another wife, and succeeded his father as king. The Indian king Sandracottos who concluded a treaty with Seleucus Nicator, the Greek king of Syria, B.C. 305 has been identified with Chandragupta by Schlegel and Wilson. According to the Mahawanso, the Pali history of the Singhalese Patriarchs, there was an interval of 154 years from Buddha's death to the accession of Chandragupta, making that event to be in B.C. 389, which is more than half a century too soon. Turnour thinks the discrepancy cannot be accounted for but by supposing a wilful perversion of the chronology. These statements are quoted in Hardy's Eastern Monachism from Wilson's Vishnu Purans. By this synchronism of Greek and Indian literature, it is satisfactorily shewn that Ashôka lived in the second century before Christ, and Buddha in the sixth. The Pali history of

the brethren, he must not betray him, he must render him assistance if he is in any strait, must give him alms if he is in want, or clothes to pledge, if too poor to lend him aid in specie. Nay, so minute are the provisions for securing unity, that the Members are specially prohibited from boasting, or from repeating to one another the ill-natured sayings of a third. In short, the oath contains in its thirty-six clauses, a code of social morality, which would be valuable anywhere, and perhaps not altogether useless in Indian society. Nevertheless, we fear, we must pronounce the society alike illegal, and mischievous. In the first place, the breach of any one of these most philanthropic rules is punishable with death. Sometimes the death denounced, is simply a prediction of the doom which heaven will inflict upon the criminal. Thus the member who speaks disrespectfully of his parents will be "killed with ten thousand knives, or *else* be struck dead by lightning." The Member who does not "conduct himself with sincerity, faithfulness, and in a righteous manner, blood will flow from his eyes, nose, mouth, and ears, and he will die." This is a mere anathema maranatha, of importance only as far as it indicates the ideas, which have gained ground among the people who believe these maledictions. In some of the other clauses, however, actual and immediate death is denounced against offenders, and the offence for which they are to be thus visited, is obedience to the law. Thus, if a member turns informer for money, and "any of the brethren from enquiries shall learn that any of the brethren have committed this offence, they shall seize them, and kill them." Again, "if any other persons attempt to take the property of which any of the brethren is possessed, or has charge, and we know it, we must inform the other brethren, and call on them to render him assistance. If there be any unjust person who will not obey these laws, he will be murdered." Here we have the Hoey stepping beyond the limits of the Society, and declaring war on the external world. The rule would, if observed, compel the Society, to slaughter a bailiff sent to estreat the property of a member. Lastly, and we quote this entire, the thirtieth oath strikes directly at the very foundation of Society. The Hoey practically arrogates to itself the right to slay any one, who has ever in any way brought a Member of the Society into a Court of Law:—

"If any of the brethren who have entered the Gate of Hong are aware that any one who wishes to become a member of the family, has ever taken any reward to point out any of the brethren who were accused of having committed any crime, or has caused any of the brethren to be arrested for any offence—any one of the brethren who knows that he has done so, must at once inform the other brethren so that he may be arrested and revenge taken for the former injury; none must allow him to escape: and if there be any person who is friendly disposed towards him and who allows him to escape—if there be any unjust person, who knows that such person is in the place (at the meeting) and does not inform the brethren, or who dare himself allow the man to escape, he will one day be killed with a knife. If any of the brethren know of it, they must seize both (the aggressor and conniver) and kill them both."

These rules are not mere vague denunciations. The brethren do assist one another, do refuse evidence, do impede the law, and, if Singapore rumour may be trusted, do carry their sentences occasionally into effect. The only rules as to the observance of which there is any doubt, are those which advocate justice and morality. It is evident that such a Society, banded together for such purposes, is one of those which regular Governments regard with especial dread. Not to speak of the Governments of the Continent, whose position in many respects is analogous to our own, even English law punishes the illegal oath of a Trades Union. And the Hong Society is a Trades Union, with more than the ferocity which in evil times sometimes actuates those bodies. The Union may order an assassination "to strike a salutary terror." The Hoey orders it as the orthodox retribution for assisting at an arrest. The justice of putting down such Societies is sufficiently obvious, and it is doubtful whether a legislative suppression, would not also be expedient. It is open to question whether a direct violation of the laws of political morality can ever be committed with impunity, and it is committed when an imperium in imperio is allowed to inflict death at its own discretion, for offences of which neither Divine or human law has any cognizance. These societies may yet be as politically dangerous to ourselves, as they have been to the Manchow dynasty. The English law against illegal oaths is, we should imagine, sufficiently strong for their suppression. If it is not, we would hold the Hoey responsible for the life of every man, whose death is obviously the expiation for some offence against their secret and irresponsible tribunal.—*Friend of India*, March 2.

(Since last departure of the Mail.)

ARRIVALS FROM

Hongkong—May 25 Lady Mary Wood (B str)—29 Akbar —26 Audax—

Fuchau—May 21 Confucius (A str)—

PASSENGERS—per *Lady Mary Wood*,—1st Class—Rev. Mr. *Lord* and Mrs. Lord, Rev. Mr. Knolten and Mrs. Knolton, Mrs. Way and 2 Children, Mrs. W. H. Medhurst, Messrs. H. A. Ince and servant, Charles Huffnagle, A. Walkinshaw and servant, O. H. Prambein and servant, S. D. Sassoon servant and cooie Soo-loon and servant, and Quit-que and servant—2nd Class—A. A. Zequinel, Lam-qua, Ho-tung-kee, Chun-yul-kee—On Deck—7 Chinese passengers. To *Amoy*—Captain Brown and Mrs. Brown and three servants, and Rev. Mr. Johnson.

DEPARTURES FOR

London—May 21 Zodiac—

Manilla via Hongkong—May 32 Storm (Am)—

Hongkong—May 29 Mermaid (Am)—31 Lady Mary Wood (B str—June 1 Audax—

PASSENGERS—per *Lady Mary Wood*—1st Class—Messrs. C. S. Matheson, T. Sillar, T. J. Birdseye, E. Waller, A. T. M. Roberts, and A. Jafferbhoy—2nd Class —Mr. C. M. Donaldson.

N.-C. Herald Office's Advertisements.

NOTICE.

THE Community is respectfully informed, that all Communications, Advertisements, and insertions for the following number, should be sent, on or before Thursday in each week, or they may be too late for the same week's issue.

FOR SALE.

POWERS OF ATTORNEY.
PROTESTS, English and American.
BILLS OF EXCHANGE, in Book.
BILLS OF LADING, per Steamer and Ship.
And a variety of Printed forms in daily use.

PUBLICATIONS ON HAND,

A NEW TEA TABLE from 5*s.* to 6*s.* & Taels 6-60., at $1 each, on card or paper.
REVIEW OF TRADE, 1850-51.
NAVIGATION OF YANG-TSZE-KEANG, 2d Edition, by WALTER MACFARLANE, Esq.
REMARKS ON RENDERING THE CHINESE WORD *MAN*, "BARBARIAN."

TABLE

Showing the Import *and* Export Duties *on* British Trade, *and* Tonnage Dues *on British Vessels; paid to the Chinese Government, at the Port of* Shanghae *during the following Years* 1845 *to* 1853,

	Duties,	Tonnage Dues,	Total Taels,
1845, ..	24,101-9-9-9	985-0-0-0	25,086-9-9-9
1844, ..	138,325-5-7-2	2,000-0-0-0	140,325-5-7-2
1845, ..	444,668-5-7-9	7,114-4-0-0	451,782-9-7-9
1846, ..	483,638-5-8-8	5,349-9-0-0	488,988-4-8-8
1847, ..	561,253-5-9-4	6,126-3-0-0	567,379-8-9-4
1848, ..	456,384-7-8-4	5,059-5-0-0	462,344-2-8-4
1849, ..	603,480-4-1-7	9,580-0-0-0	613,061-3-1-7
1850, ..	561,901-3-7-9	9,598-6-0-0	571,499-9-7-9
1851, ..	945,612-7-9-2	15,490-4-0-0	960,903-1-9-2
1852, ..	750,715-3-3-8	10,661-2-0-0	761,376-5-3-8
1853, ..	000,000-0-0-0	7,282-1-0-0	000,000-0-0-0
Total,	4,970,173-0-4-2	80,148-3-0-0	5,043,039-2-4-2

TABLE

Showing the Import *and* Export Duties *on* American Trade, *and* Tonnage Dues *on United States Vessels; paid to the Chinese Government, at the Port of* Shanghae *during the following Years* 1849 *to* 1853,

	Duties,	Tonnage Dues,	Total Taels,
1849, ..	114,027-7-5-1	2,990-1-0-0	116,017-8-5-1
1850, ..	176,677-0-2-4	3,344-3-0-0	179,021-3-2-4
1851, ..	402,702-1-2-2	8,447-6-0-0	411,149-7-2-2
1852, ..	635,480-0-3-5	10,153-7-5-0	651,616-6-8-5
1853, ..	536,322-9-5-1	12,469-3-7-0	548,792-3-2-1
Total,	1,865,211-3-8-3	42,827-0-2-0	1,908,038-1-0-3

VESSELS EXPECTED.

From *Bombay*.—Sassoon Family.

Hongkong.—Matilde, Stephen Baldwin, Eamont, Ionn, and Nymph.

SHIPPING INTELLIGENCE.

ARRIVALS.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	From	Sailed	Cargo.	Consignees.
May 29	Akbar	B. ship	819	Seon	Hongkong	May 11	Sundries	Lindsay and Co.
„ 29	Audax	B. schr	150	Ryrie	Hongkong	May 14	Opium	Jardine, Matheson & Co.

CLEARANCES.

We have altered the title to this Table as we find errors occur from stating it as a *Departure* Table, the dates given are the *Clearances* of the Consulate.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	Destination.	Cargo.	Despatched by
May 29	Mermaid	A. bark	533	Smith	Hongkong	Sundries	Bull, Nye and Co.
„ 31	Lady Mary Wood	B. str.	266	Jamieson	Hongkong	Silk, &c.	E. Warden, P. & O. Agent.
June 1	Audax	B. schr	150	Ryrie	Hongkong	Sundries	Jardine, Matheson and Co.

PASSENGERS—per *Lady Mary Wood*—1st Class—Messrs. C. S. Matheson, T. Sillar, T. J. Birdseye, E. Waller, A. T. M. Roberts and A. Jafferbhoy—2nd Class—Mr. C. M. Donaldson.

SHIPPING IN PORT, &c.

MERCHANT VESSELS.

Vessels.	Date of Arrival	Flag & Rig.	Tons	Captain.	Consignees.	Destination.	Intended despatch.
Akbar	May 29	B. ship	819	Seon	Lindsay and Co.	London	Early
Bitah	May 12	B. brig	178	Woodin	Turner and Co.	Sydney	Early
Confucius *(cruise)*	.....	A. str.	430	Dearborn	Russell and Co.	.....	Early
Nuevo Bilbayno	May 12	Sp. brig	300	Vasquez	Russell and Co.	Manila	Early

MEN-OF-WAR AT THE PORT OF SHANGHAE.

Names	Class	Guns	Tons	Crew	Commander	Gazetted	Horse-power
—*British.*—							
Encounter	H.M.Sc.-Sl	14	906	175	Capt. G. O'Callaghan.	1846	450
Grecian	H.M.Brig	12	484	130	Com. Hon. G. D. Keane.	1846	..
Styx *(cruise)*	H.M. Str.	6	1056	150	Com. P. Woollcombe.	1848	280
Rattler *(cruise)*	H.M.Sc.-Sl	11	888	130	Com. A. Mellersh.	1849	200
—*American.*—						Comm'ned.	
Plymouth	U.S.Sloop	20	1000	200	Com. J. Kelly.	1851	..
Susquehanna *(cruise)*	U. S. Str.	9	2500	350	Com. Buchanan.	1850	800
—*French.*—				180			
Colbert	H.I.M.Str	6	1600		Capt. de Beaudean.	1852	320

RECEIVING SHIPS.

Vessels.	Flag & Rig.	Tons	Captain.	Owners.
Ann Welsh	B. bark	341	D'Busseche	P. and D. N. Camajee and Co.
Emily Jane	B. ship	427	Landers	Dent, Beale and Co.
Folkstone	B. ship	406	Haylis-	Jardine, Matheson and Co.
Mastiff	B. brig	148	Andersen	Davis Sassoon, Sons and Co.
Swallow	B. bark	343	Thomson	Lindsay and Co.
Sea Horse	B. brig	207	Lacy	Pestonjee Framjee Cama and Co.
William	B. brig	130	*Hospital*	Dr. G. Mottley.

EXPORT *of* TEA *and* RAW SILK *from* SHANGHAE,—*Season* 1852-53.

Destination.	Green Tea Lbs.	Black Tea. Lbs.	Tea. Total Lbs.	Raw Silk Bales
To GREAT BRITAIN (direct),	5,550,100	33,103,000	38,664,100*	24,803
UNITED STATES,	19,985,000	2,934,700	22,900,300†	420
AUSTRALIA,	....	....	4,660,0001	..
COASTWISE,	....	....	2,414,0005	2,739
HALIFAX,	....	....	420,200	..
CONTINENT,	....	....	360,400	..
Total from Shanghae,	....	....	69,431,000	27,962

* By Invoice weights—including *Naomi* to Cork. † By Consular Returns. ‡ Estimated by tonnage.
§ Including 1,287,300 lbs. shipped here and despatched via Whampoa for New York.

EXPORT *of* TEA *and* SILK *from* SHANGHAE *to* GREAT BRITAIN *Direct*,
From 1*st July*, 1853, *to date.*

Sailed	Ship's Name.	Tons	For	Total Black	Total Green	Grand Total	Silk Bales	Silk Piece Goods	Wool Bales	N°kcase Cases
1853—In July,		3	Vessels	.....	.....	853,020	2,094	.....	84	.....
„ In August,		6	„	.....	.....	1,957,500	10,536	.....	260	46
„ In September,		11	„	.....	.....	4,766,313	5,640	.....	90	.....
„ In October,		5	„	.....	.....	4,016,600	966	.....	101	.....
„ In November,		4	„	.....	.....	2,070,684	2,328	.....	.....	.....
„ In December,		6	„	.....	.....	3,205,800	8,542	.....	.....	.....
1854—In January,		5	„	.....	.....	3,160,008	4,000	.....	.....	.....
Total lbs. from 5th July to 27th Jan., 1854,				.....	.....	20,039,913	34,250	.....	414	46
1854										
Mar. 2	Lockett,	576	Liverpool	.....	.....	480,000	484	.....	.....	.....
„ 25	Dannebrog,	318	London	.....	.....		523	.....	.....	.....
„ 28	Daniel Ross,	408	London	.....	.....		189	.....	.....	.....
„ 29	John Wood,	576	London	.....	.....	412,452	1,985	.....	.....	.....
„ 31	Dumfries,*	408	Liverpool	.....	.....	500,792	.....	.....	.....	.....
April 1	Early Bird,	363	London	.....	.....	380,700	487	.....	.....	.....
„ 8	Onward,	874	London	.....	.....	795,900	1,527	.....	.....	.....
„ 20	Grange,	300	London	.....	.....	314,533	274	.....	.....	.....
May 9	Geelong,	392	London	.....	.....	200,000	1,814	.....	.....	.....
„ 11	Emily,	408	Liverpool	.....	.....	143,594	176	.....	.....	.....
„ 19	Zodiac,	340	London	.....	.....	426,000	174	.....	.....	.....
.....				.....	.....	.....	.....	.....	.....	.....

* Lost on a reef off the Pescadores, on the 11th April, 1854.

EXPORT *of* TEA *and* SILK *from* SHANGHAE COASTWISE,
From 1*st July*, 1853, *to date.*

Sailed	Ship's Name.	Tons	For	Total Black	Total Green	Grand Total	Silk Bales	Silk Piece Goods.
Total from 11th July, 1853, to 14th Mar., 1854,				.....	.....	61,773	9,582	cases 33
Apr. 3	Nymph,	106	Hongkong	.....	.....	25,000	.....	.....
„ 12	Lady Mary Wood,	296	Hongkong	.....	.....	.....	1,170	.....
„ 13	Erin,	40	Lookong	.....	.....	.....	85	.....
„ 13	Iona,	144	Hongkong	.....	.....	.....	122	.....
„ 21	Matilde,	230	Hongkong	.....	.....	.....	185	.....
„ 23	Audax,	150	Hongkong	.....	.....	.....	33	.....
„ 26	Snipe,	176	Hongkong	.....	.....	75,000	.....	.....
May 3	Santiago,	193	Hongkong	.....	.....	.....	83	.....
„ 9	Lady Mary Wood,	296	Hongkong	.....	.....	.....	1,097	.....
„ 10	Brenda,	299	Hongkong	.....	.....	.....	45	.....
„ 15	Nymph,	106	Hongkong	.....	.....	.....	34	.....
„ 23	Storm,	.....	Hongkong	.....	.....	.....	493	.....
„ 30	Lady Mary Wood,	296	Hongkong	.....	.....	.....	218	.....
June 1	Audax,	150	Hongkong	.....	.....	.....	.....	.....
.....				.....	.....	.....	.....	.....

EXPORT *of* TEA *and* SILK *from* SHANGHAE *to* AUSTRALIA,
From 1*st July*, 1853, *to date.*

Sailed	Ship's Name	Tons	For	Total Black	Total Green	Grand Total	Silk Bales	Silk Piece Goods
Total lbs. from 1st Sept., 1853, to 8th Feby., 1854,				.....	.....	1,876,404	.....	.....
Mar. 18	Aurora,	386	Sydney	.....	.....	240,000	.....	.....
Apr. 19	Fermosa,	406	Australia	.....	.....	367,000	.....	.....
May 11	Bride,	172	Sydney	.....	.....	73,800	.....	.....
„ 11	Richard & William,	163	Sydney	.....	.....	90,000	.....	.....

EXPORT OF TEA AND SILK, FROM SHANGHAE TO UNITED STATES,
FROM 1st JULY, 1853, TO DATE.

Sailed	Ship's Name.	Tons	For	Young Hyson	Hyson	Hyson Skin	Twankay	Gunpowder	Imperial	Total Green	Congou and Souchong	Pouchong	Pekoe	Oolong	Orange Pekoe	Total Black	Total Pounds.	Raw Silk Piculs	Silk Piece Goods Pcs.
1853—In July,		1	Vessel,	1,832	.....	1,813	.....	451	.....	4,096	220,547	.....	.....	.....	6,752	227,279	231,375	8	10,325
„ In September,		3	„	844,553	90,540	79,391	169,195	164,772	90,298	1,438,749	401,779	.....	.....	.....	.....	401,779	1,840,528	209	2,400
„ In October,		5	„	1,632,900	200,600	377,000	371,700	349,400	276,200	3,205,200	434,300	.....	10,000	42,600	.....	492,500	3,701,300	81	4,300
„ In November,		3	„	1,242,600	73,940	209,200	263,800	213,300	131,000	2,100,912	94,000	.....	.....	18,700	.....	112,700	2,213,612	32	3,852
„ In December,		4	„	914,495	104,200	163,964	166,536	246,262	113,707	1,710,664	114,377	.....	.....	49,200	.....	163,577	1,874,241	234	5,654
1854—In January,		2	„	653,513	59,170	125,392	142,553	113,408	76,309	1,180,345	47,500	.....	.....	.....	.....	47,500	1,227,845	236	5,700
From July 18 to Jan. 18, 1854—Total lbs.				5,289,893	528,450	958,760	1,053,784	1,087,593	707,014	9,639,966	1,312,503	.....	10,000	110,500	6,752	1,446,355	11,088,901	6494	31,416
1854																			
Mar. 1	Helena,	396	New York	15,500	4,400	7,900	8,300	5,200	7,100	48,400	548,000	.....	.....	.....	.....	548,000	596,400	6½	.....
„ 2	Wild Duck,	.....	New York	459,700	68,300	105,300	58,900	87,000	38,400	817,600	8,400	.....	.....	.....	.....	8,400	826,000	5	.....
„ 22	Mandarin,	776	New York	293,800	13,100	40,200	58,300	50,200	31,800	487,400	162,100	.....	.....	.....	.....	162,100	649,400	37	12,690
Apr. 21	Rose Standish,	940	New York	533,400	31,100	100,200	113,100	128,850	58,300	964,950	248,700	.....	.....	.....	.....	248,700	1,213,650	78	6,425
„ 28	Jacob Bell,	1600	New York	262,465	35,637	135,389	47,078	89,098	23,500	615,693	464,553	.....	.....	.....	.....	464,552	1,080,245	68	7,037
„ 30	Golden City,	800	New York	180,835	61,788	80,797	104,238	66,775	19,455	513,888	213,116	.....	.....	28,100	.....	241,210	755,098	32	1,390

COMPARATIVE EXPORTS OF TEA AND SILK FROM SHANGHAE.

Season	Congou	Souchong	H. Mury and Pekoe	Sorts	Total Black	Twankay	Hyson	Hyson Skin	Yg. Hyson	Gunpowder	Imperial	Total Green	Total Pounds	Silk. Total Bales.
Year 1844-45,	.....	.....	.....	.....	3,036,803	.....	.....	.....	.....	.....	.....	763,824	3,800,627	6,433
Year 1845-46,	8,027,807	610,826	80,583	6,849	8,726,065	927,034	279,265	462,720	1,314,162	481,582	248,851	3,733,923	12,459,988	15,192
Year 1846-47,	8,057,080	361,348	256,007	11,645	8,379,480	615,096	183,348	747,153	923,087	295,420	149,654	2,914,660	12,494,140	15,972
Year 1847-48,	11,441,440	1,300,390	50,631	3,371	11,837,038	485,172	255,463	1,065,504	1,385,243	455,272	227,060	3,874,104	12,711,142	21,176
Year 1848-49,	11,163,686	593,322	96,429	.....	11,849,637	600,472	393,901	1,357,396	2,760,543	575,671	458,654	6,449,637	18,303,074	18,134
Year 1849-50,	13,422,745	1,125,396	25,300	35,816	16,609,257	556,445	312,469	1,355,042	2,509,543	683,548	337,126	5,754,113	22,363,370	15,237
Year 1850-51,	24,551,050	664,902	410,557	328,297	25,954,806	1,001,400	476,824	2,793,876	4,439,353	1,451,796	604,485	10,767,734	36,722,540	17,243
Year 1851-52,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	37,675,000	20,031
Year 1852-53,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	69,431,000	28,976

COMPARATIVE EXPORTS OF TEA AND SILK FROM SHANGHAE TO GREAT BRITAIN.

1st July to 30th June	Congou	Souchong	H. Mury and Pekoe	Sorts	Total Black	Twankay	Hyson	Hyson Skin	Young Hyson	Gunpowder	Imperial	Total Green	Total Pounds	Silk Total Bales
Year 1847-48,	10,683,434	44,441	16,911	3,571	10,748,377	198,071	43,391	116	113,109	209,062	60,075	623,764	11,372,141	19,117
Year 1848-49,	10,232,449	18,400	85,523	.....	10,336,372	117,734	236,034	49,223	803,981	595,490	171,543	1,973,991	12,310,363	15,915
Year 1849-50,	13,057,123	229,503	.....	33,986	13,320,614	18,455	114,095	.....	137,602	228,607	48,124	546,883	13,867,497	13,162
Year 1850-51,	18,573,366	591,292	376,585	250,053	19,823,316	159,741	163,983	16,746	721,227	660,656	142,077	1,864,300	21,687,816	15,325
Year 1851-52,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	31,325,000	20,333
Year 1852-53,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	38,664,100	24,803

COMPARATIVE EXPORTS OF TEA AND SILK FROM SHANGHAE TO THE UNITED STATES.

Season	Congou and Souchong.	H. Mury and Pekoe.	Sorts and Oolong	Total Black	Twankay	Young Hyson	Hyson	Hyson Skin	Gunpowder	Imperial	Total Green	Total Pounds	Silk Total Bales
Year 1847-48,	226,636	.....	1,709	226,636	104,267	755,559	122,866	246,009	176,036	115,414	1,514,151	1,740,787	.....
Year 1848-49,	614,548	.....	.....	616,257	187,697	1,345,725	121,000	342,421	167,155	205,987	2,370,079	2,986,332	35
Year 1849-50,	1,648,829	.....	.....	1,648,829	181,748	2,298,611	190,753	534,026	466,230	283,511	3,974,879	5,623,708	415
Year 1850-51,	3,690,095	14,160	47,644	3,751,899	739,969	3,378,296	264,441	1,795,227	697,370	441,338	7,316,641	11,068,540	230
Year 1851-52,	3,100,000	.....	500,000	3,600,000	1,700,000	7,400,000	1,000,000	1,600,000	1,700,000	1,000,000	14,400,000	18,000,000	298
Year 1852-53,	2,527,500	5,900	401,300	2,934,700	2,157,900	11,449,000	1,121,200	2,110,700	1,834,000	1,292,800	19,965,600	22,900,300	524

COMPARATIVE EXPORTS OF TEA AND SILK FROM CHINA TO GREAT BRITAIN.

Season	Congou	Caper	Scented Caper	Souchong	Sorts	Flowery Pekoe	Orange Pekoe	Scented Pekoe	Total Black	Twankay	Hyson	Hyson Skin	Young Hyson	Imperial	Gunpowder	Total Green	Total Pounds	Silk Total Bales
1848-49,	33,877,570	.....	1,371,597	1,042,406	294,301	438,460	117,183	1,531,031	38,672,568	118,062	967,787	49,246	3,023,862	619,723	3,656,660	8,435,340	47,107,914	17,228
1849-50, in 99 vessels ..	39,552,200	.....	1,221,500	1,794,100	615,500	217,900	.....	2,447,400	45,848,600	18,300	918,500	.....	2,030,000	312,100	5,841,300	9,120,400	53,969,300	16,134
1850-51, in 114 „ ..	46,193,800	16,000	1,772,800	2,366,500	1,301,000	716,100	20,900	3,307,900	55,696,800	176,700	707,700	53,000	2,145,800	368,400	4,605,000	8,056,600	63,753,400	21,548
1851-52, in 114 „ ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Estimated	65,080,400	23,040
1852-53, in 113 „ ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	do. .	70,809,300	31,391
1852-53, ... { Increase, Decrease,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,728,900		8,351

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